

The Bombay Guardian.

VOL. XXVII.—NEW SERIES.—No. 32. SATURDAY, OCTOBER 8, 1881.

Rs. 6 per annum in advance
with Indian postage Rs. 7-10.

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

October 16th, 1881.—*Exodus* III. 1-14.

"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the back side of the desert and came to the mountain of God, even to Horeb."

Forty years had gone by since Moses had fled from Egypt. Reflecting on the events that had compelled him to fly from the country, and made him not merely an exile from Egypt but from his people, the people whom he had so ardently desired to befriend and deliver, he was doubtless led to condemn himself greatly for his precipitancy and the want of faith by which he had been carried in advance of the providence of God. He had not understood that in so great a matter as the deliverance of the chosen nation, the God of Abraham would not leave him without plain indications of the steps to be taken, and that if many days went by without any intimation that he should go forward, it was wisely ordained and nothing was really being lost. His youthful ardour was commendable but would neither profit himself or others if not harnessed with that faith in God which enables a man to abide God's time. When Jonathan, animated by a similar ardour, wished to be used of the Lord in freeing his country from the yoke of the Philistines, he went with his armour-bearer alone to the neighbourhood of the enemy's camp, but would not then take a step without indication from above that he should take it. A soldier may leave the ranks where his commander has placed him, and rush sword in hand to the lines of the enemy; but acting as he does without authority he simply deprives his commander of a valiant soldier. Moses is by a kindly providence led to the tents of those who are distantly related to him, being descendents of Abraham by Keturah, and finds protection, a home, occupation. He has had enough of snatching at the reins of divine providence, and is resolved to abide the time of God. He is persuaded that it is of no use to attempt any thing unless it be with the counsel of God; if it be the purpose of God to use him in the enfranchisement of the Israelites, God will very clearly make known to him his will. He marries a daughter of the Midianites and has children. Instead of fulfilling any such grand role as the daughter of Pharaoh had marked out for him, or as he had schemed for himself, he subsides into the calling of a herdsman, and his daily charge is to lead the flock of sheep where they may find pasture and water and protection.

But as year after year goes by, as ten, twenty, thirty years go by, the temptation is to conclude that the anticipations of his youthful days were not from God, and that God would bring about the restoration of the children of Abraham by some other agency. Still, there was the fact that no deliverance

was being effected; from time to time news would come of the enhanced cruelty of the bondage under which his people were groaning, and he would, we may suppose, cling to the idea that God has something for him to do in the matter. But when he had got to be eighty years of age, the last forty spent in almost hermit-like isolation, all the distinctions and advantages of his early days buried in the deep sea of the past beyond recovery, it seemed utterly quixotic to cling to the expectation that God would use him for the deliverance of the Israelites. We cannot doubt that his thoughts were daily about his brethren in Egypt and their hard bondage, and he would find his chief solace in pouring out his heart in prayer to him who as a father pitieth his children, pitieth those who fear him.

The expression, "the back side of the desert," intimates that there was a patch of uncultivated ground between his father-in-law's residence and Horeb, which is probably called the mountain of God because of the wonderful events that occurred there subsequently, but before this account was written by Moses.

"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked and behold, the bush burned with fire, and the bush was not consumed." The word for *Angel* both in the Hebrew and in the Greek, means messenger, and does not itself indicate whether the reference is to a celestial, earthly or other being or agency. "The angel of the Lord" used emphatically, denotes one who may be spoken of as God himself, and is so; one in whom God in his fulness comes near. There is no reason to believe that Moses saw any form in the flame, but simply saw the flame and the bush unconsumed, and heard the voice speaking from the flame. He is bidden to take off his shoes, the place being made holy by the manifested presence of Jehovah, the God of Abraham, Isaac and Jacob. Moses not only put off his shoes but hid his face. Fear took hold upon him who was afterwards to stand in the presence of still more awful manifestations. The Lord Jesus will come in the last day "with flaming fire taking vengeance on them that know not God and obey not the Gospel." The burning bush is often regarded as a figure of the indwelling of God in the church. It may be taken as a figure of the presence of God in the believer. Man is made in the image of God in such a sense that when redeemed he becomes fitted to be a revelation of God. It is only as He dwells in the believer that He dwells in the Church; for Deity cannot be constituted by the accretion of fragmentary revelations. The Lord assures Moses that he is well aware of and deeply affected by the sorrows of the Israelites.

"I know their sorrows," he says, though perhaps it seemed to them as to many sufferers in these days, that he was altogether dis-

regardful of their tribulations. The evidence that God knows our sorrows is not found in the removal of them, but in the assurance that we have his sympathy. "If God be for us what" matters it who are against us, and what they do to us. If in all our affliction he is afflicted, let us say, Sweet affliction, sweet affliction, thus to bring my Saviour near. The Jews had to wait long for their Deliverer because they were slow to learn the lessons their affliction was designed to teach them. How terribly long seemed the advent of the Messiah to those who were looking for him, but the delay was not from any slackness or indifference on the part of God. Even for the blossoming of a flower there must be a preparation and a combination embracing things in heaven and in earth and under the earth. When God tells Moses that he purposes to send him into Egypt for the deliverance of the Israelites, Moses exhibits none of the ardour that he once had. He has been so diligently learning the lesson of meekness and submission, that he shrinks back from the thought of going into the presence of Pharaoh in behalf of the oppressed Jews. God assures him that he will be with him, and gives him a token: "When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." As though he said to him, "Looking forward to a coming day, I see thee here again with all that people serving me." God turns over a few pages in the book of destiny and assures his servant that indubitable success awaits him. But how should the children of Israel know that Moses was commissioned of God for their deliverance? Thus shalt thou say: "I AM hath sent me." I AM expresses the essential, unchanging and everpresent existence of Him who was afterwards fully revealed in Christ.

WEEKLY REVIEW.

—THE *Sunday Mirror* is consoled for the severe criticism that many have felt compelled to pronounce upon the recent extravagances of Baboo Chunder Sen by a letter from Max Muller defending and excusing him. A writer in the *Mirror* of Sept. 25th tells us that "The Christian Dispensation has in its turn made way for the New Dispensation, a system far more perfect than Christianity; an important step towards the reformation of society upon a new basis, political, social as well as religious, to prove, at no distant period, the only source of heavenly inspiration." Again: "Jesus and Chaitanya were the same, without the slightest difference in essential characteristics; two drops out of the eternal ocean of Love."

—A CORRESPONDENT has asked us to give our opinion of the meaning of "the blasphemy against the Holy Ghost" spoken of in Matt. xii. 31, 32 and elsewhere: "All manner of sin and blasphemy shall be forgiven

unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven unto him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him." The true meaning of this passage is found by looking at the context. Jesus had healed a poor wreck of humanity who was possessed of an evil spirit, and blind and dumb in consequence, casting out the evil spirit and giving him sight and speech; the people were greatly impressed by this exhibition of divine power. The Pharisees saw the effect that the healing was having on the people and sought to neutralize this by declaring that the miracles were performed by the aid of Beelzebub the prince of devils. Our Lord then pointed out the absurdity of such an explanation (25-27,) and said "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." The key is furnished by the words "the Spirit of God." Words spoken against him as a mere man, might be easily forgiven; but words spoken against the divine Spirit in him, whose power was so signally manifest in the miracle, belonged to another category altogether. The miracle-working power was not an attribute of the humanity of Christ, but was the evidence of the indwelling divine Spirit. He warns the Pharisees that they are speaking not against a man of Galilee, but against God himself, and were opposing themselves to the movement by which God was drawing the hearts of the people to himself. 'If I were only what you wish to make me out, your opposition would be of little moment; but these works that I do make it evident that God is with me.' Men are in danger of committing this sin in our own days whenever there is a manifest and signal operation of the Divine Spirit, and they who should know better speak against it as the work of an evil spirit.

—Allen's Indian Mail says:

We learn from the Calcutta telegram in the Times that an official inquiry has been held regarding the truth of an allegation lately made in Parliament that an organised system exists of decoying young women from Europe to Bombay for immoral purposes. The result proves the statements to that effect to have no foundation whatever.

We do not know what political end was subserved by the Calcutta telegram above referred to. Some representative of the Bombay Police who thought the honor of the Police would be seriously impeached if the statements made were believed, sought to blind the public by pooh-poohing the whole thing. But we are glad to know that the Bombay Police have not been so supine in the matter as might be inferred from the supercilious tone of the letters in reply to those of a Lady Visitor. The little colony of miscreants in Grant Road, have been summoned to give an account of themselves, and explain how they lived. Some said they were one thing, some another, but further enquiry showed that they had no such trades. They were then notified that they would be deported. They invoked the aid of a lawyer but it was found that the Police were invested by law with power to deport them, and this step, has, we understand, been actually consummated. It is matter of congratulation that the law against these persons has been put in force, and all who have any regard for morals and decency must be

thankful to those who braved the odium of a misguided public opinion in forcing this matter upon the public attention.

—THE London papers of Sept. 16, the day when the Mail left, contain the following piece of good news from 'the eternal city':

A Reuter's telegram dated Rome, last night, says:—Monsignor Count Campello, a canon of St. Peter's, has written a letter to Cardinal Borromeo, the head of the clergy attached to the Basilica, stating that as he sees the present Pope doing no more than his predecessor to reconcile Church and country, he has, after ten years' reflection, embraced the Protestant faith, and that he last evening abjured the Roman Catholic creed in the chapel of the episcopal and evangelical Methodists. The event has created a great sensation here.

The Rev. Dr. Vernon, who is in charge of the M. E. Mission in Rome, was in London attending the Methodist Ecumenical Conference, and received a telegram conveying the above information.

—WE have been favoured with the following note from the Rev. K. S. Macdonald, Calcutta: "With reference to my remarks on Sin in the Rig Veda, I was incorrectly reported as saying that the real nature of sin is set forth in the Rig Veda. I stated at some length the views entertained of sin by the Rishis of old as illustrated in very significant similes employed by them. The substance of it will be found in the fifth chapter of my 'Vedic Religion' a new edition of which will be published within a few weeks by Messrs. Nesbit & Co. London.

—WE noticed some time ago a pamphlet on "the Second Advent of the Lord Jesus Christ" issued by the "Six Years People" of S. India, announcing that Antichrist had already appeared and that it had been revealed to some of the saints that the advent of the Lord would be this year before the end of the ninth month. By this time they must be aware that they have been victimized by their own imagination, for the appointed time has come and gone. A volume might be written upon the disappointments of those who in the last sixty years have confidently expected the glorious advent of Christ on some particular day. The story would be a sad one. Some of these persons had a true faith in Christ; i. e. their faith was in him as their Saviour more than it was in their ideas about his advent, and when these latter were dissipated they still kept looking to him. But others had more faith in their own conceptions of certain prophecies than in the Saviour, and when the former turned out to be delusive they just abandoned all faith. The explanation of most of these delusions is that some are captivated, not by the power of the Gospel to deliver from sin, but by the descriptions of its future triumphs, and like to persuade themselves that they have got light that others have not, and having once ardently embraced some particular theory of future events, shut their eyes to every thing that would disprove it and by a law of the mind that ought to be much better known than it is, find confirmations of it every where and in every thing.

—THE Medical Missionary Training Institution under Dr. C. Valentine at Agra, is accomplishing the object for which it was established. It has been taken advantage of by the Cambridge and Church Missions, and by the Presbyterian and Baptist Missions. The lectures are delivered in Urdu and the class-books are in the same in the Persian character. As the object is to qualify

Native Christians to serve the Master and help their countrymen by treating them medically and spiritually, it is of course essential that the students be men who have consecrated themselves to the Lord's cause.

—A CASE of practical joking that resulted in the loss of sight is reported. A boy of 13, a European, attending one of our schools, sitting at his studies, found a pair of hands suddenly placed upon his eyes, while a voice behind him bid him say who it was. He struggled to free himself, the hands were pressed more closely with the sad result of rendering the boy hopelessly blind. The principals of our public schools are urged to impress upon their pupils the evil of seeking amusement in practical jokes as they are called.

—FATHER Daling's last word to "Nemesis" is that he will appoint no arbitrator until Nemesis produce the works and even the very editions cited by him. As the function of the arbitrator is to decide whether Nemesis makes good his position or not, one would have thought it not necessary that Father Daling should first have this verification of the alleged charge submitted to him. If the proofs submitted by Nemesis to the arbitrator be not sufficient, the arbitrator can give a verdict to that effect. Granted that Nemesis has not in his own possession the editions quoted by him, why can the arbitrator not deal with this fact as well as Father D.? Suppose even a reference should have to be made to some Library in Europe, what harm would there be in waiting for the reply? The object is to establish the fact either that the charge made has or has not any adequate support.

—WE have some further accounts of the Methodist Ecumenical Conference. The following subjects among others have been considered: Lay-ministry; the Gospel in France; Education; Australian Methodism; Woman's work; the use of the Press for the advancement of Christianity; Methodist Hymnology. The following resolution was carried without a dissentient voice:

"That, in view of the essentially pacific character of Christianity, this Ecumenical Conference cannot but deeply deplore the present aspect of the professedly Christian world, so often desolated by destructive and sanguinary wars, and during the time of nominal peace its resources exhausted in enormous preparations for war, which foment mutual jealousy and hatred, impose upon the people intolerable burdens of taxation, military servitude, and bring about in many ways an influence most injurious to the interests of religion and morality. The Conference, therefore, commends to the sympathy and support of the Churches all wise and well-directed efforts to substitute arbitration, or other forms of amicable and pacific references in the settlement of international differences, in place of an appeal to the sword, and thus help to hasten the coming of that reign of peace so closely associated by promise and prophecy with the ultimate triumph of Christianity."

The Rev. Dr. Marshall, M. E. Church, South, read a paper on the religious Newspaper:

They might safely say that 300,000 weekly newspapers are published in Methodist interests on the Western Continent. The Church newspaper had hitherto done a noble work. But had it not undeveloped capabilities? He thought it could accomplish a hundredfold more than it had ever yet achieved. They must advance yet one step and place the Church Press on a higher plane, hand it a broader commission, and give it a power for Christian

work far greater than it had ever yet possessed. The state of the social compact, the spirit of Missions, the claims of the Gospel, and the peculiar adaptation of the Press in Methodist hands for working its parish—the world—seem to ask that they should endow the newspaper, just as they endowed orphanages, hospitals, and other charitable foundations—just as they established lectureships, colleges, and universities. This idea was developed at great length to the end of the essay. On this plan the miracles of modern journals—such as the "Lightning Edition" of the Revised New Testament, which the *Chicago Times* telegraphed across in a night—might be greatly surpassed and multiplied. Money could buy both machinery and brains at any price which could be put upon them. The religious newspaper with a circulation of half a million weekly would be the harbinger, advocate, and exponent of Christianity. A long and lively discussion brought this magnificent scheme to the test of much criticism.

—THE Rev. Mr. Haegert, writing from Harley House, E. London, favours us with some notices of himself and of his Santal Mission work:

The Bethel Santal Mission is quietly going on.—Another Brahmin Priest was baptised a few months ago.—There are two more believing priests at Bethel, but they have not yet found courage to follow Christ in baptism. Flesh and blood shrink from suffering, even for Christ, and shame or persecution they will surely receive as soon as they are baptised.—One of them is zealous and last year I rejoiced to see two of his disciples, who had learnt the story of the cross from his lips. The other priest threw away his gilded marble gods in the village street. It had been raining, and the street was muddy. Through standing for so many years in their shrine, they had lost the use of their legs, and could not scamper off to the jungle, nor save themselves in their difficulty; so they had to remain sprawling in the wet. This priest had also a silver god whom he had worshipped for years, and him he put in the melting pot and cooked him. At the annual Kali's feast he preached so powerfully, that he was almost stoned by the people.

I was very dangerously ill, and had suddenly to be sent to England, after having been 12½ years in India. My stay in this country I have improved by going through a course of instruction in Medicine, Midwifery and Surgery.—I passed the examination in the higher branches of Midwifery in Queen Charlotte Hospital and received a Diploma. In a few days more my Surgical course will have terminated.—I sincerely trust, it will fit me for more usefulness in the Santal jungle, where Medical men have never been.

There is a marvellous work of grace and soul-saving going on all over the country and in this large city. It did my heart good to see it.

I hope the Lord will enable me to take one or two Missionaries to India. There they are badly needed.

—H. E. the Governor has shown very little sympathy with the Vaishnavas whose feelings were so outraged lately—not by the fact that one of their Maharaj incarnations had been guilty of fraudulent conduct,—but by the sentence of imprisonment imposed by an English judge. Instead of acceding to their petitions to rescind, modify or reduce the sentence, he has felt compelled after careful examination of the case to increase the term of imprisonment from two years to five years.

—THE school for Native Christian children originated and carried on for the last five years by Mrs. E. S. Hume of the Am. Mar. Mission, Bombay, has, under her excellent management, so developed as to require a building for itself. This want has

been met through aid furnished by friends in America, and a very tasteful and appropriate building, a gem of a schoolhouse, has been erected on the Parel Road, nearly opposite the Synagogue, and we had the pleasure of being present last Saturday at the inauguration of the work in this new building by a service of dedication. The appointment and arrangements of the school will go far to make study a pleasure to the scholars. The opinion was expressed that in some respects the schoolhouse in its arrangement for the convenience of the scholars and teachers was unsurpassed in Bombay. At all events we heartily congratulate those who have laboured to make the school what it is, upon the success granted them. There are at present 75 scholars and there is accommodation for a good many more. The building cost Rs. 7,000.

—WE have received a copy of the *Record* of Sept. 7 containing a letter from the Rev. W. S. Price on the charges lately brought anonymously against the missionaries of the C. M. S. at Mombas. There had been no time to communicate with the Mission, so that Mr. P. was not in a position absolutely to contradict the statements made, but he furnishes evidence concerning the mission that goes far to show the unlikelihood of the charges. Mr. Price describes at length the laws and regulations adopted in the Mission for its guidance with regard to the treatment of offenders. The missionaries are under the rule of the Sultan of Zanzibar, and there is a resident Native magistrate, the Wali of Mombasa with full powers to adjudicate, and there lies an appeal from his decisions to the Sultan. We hope soon to be in possession of the facts of the case referred to in the allegations.

—Umritsar, 32 miles from Lahore, one of the sacred cities of India, the city of Nectar if we may believe its name, has been scourged since the beginning of last week with a dreadful form of fever called choleraic. The ravages of this fever have been appalling, averaging something like 250 deaths a day. We do not know the population of the city but suppose it to be under 100,000. It is said that this choleraic fever is spreading to other places.

NOTICES OF BOOKS AND REPORTS.

"*Reminiscences of Christian Life in India half a century ago.*" With a Brief Sketch of the Life of Gen. Chas. A. Browne, formerly Military Secretary to the Govt. of Madras and afterwards Hon. Secy. to the Ch. Missionary Society." The writer of this volume says:

"Though I do not subscribe my name, many of my old friends will no doubt recognize Charles Browne's 'chum' and will not, I am sure, criticize my composition, for they well know that I never made any pretensions to literary acquirements."

The reminiscences are confined to the six years 1827-33, at the end of which period Gen. D. was appointed political officer in Mysore a position which he occupied for 33 years. His conversion took place on the voyage out to India. The account is so remarkable that we transfer it to our columns.

Having seen more of gay life than the brother officers who sailed with me, I was considered unusually wild. Nothing of any consequence occurred till the 30th of July, on the evening of which day I was pacing the quarter-deck

with an officer three years older than myself when somehow we entered on the subject of religion and our past lives. Patterson remarked that he had no fear of the future, for, though he had committed many sins, he had been very charitable, and God would forgive his sins on account of his good deeds. I replied in these words—"Let us not add to our sins by mocking God in talking of our goodness; our sins can be pardoned *only through Christ*, and we must be converted by the Holy Spirit, and entirely change our lives, if we would be saved." He replied, "That is rank fanaticism. You might as well say that we ought to throw ourselves into the sea." I rejoined, "Have you ever read the parable of the Pharisee and the Publican? I feel myself to be a publican." While thus speaking, an overwhelming sense of my sins, as committed against a loving Saviour, rushed into my soul. I hastened to my cabin, and spent that night in a very agony of prayer, under a sense of sins committed against light and knowledge. The fear of hell I never felt, but ho! the heart-breaking sense of sinning against Him who had died for me. Again and again, that night, I repeated the same words, "O Lord, Thou knowest how often I resolved to give up my sins, and follow Thee, but all in vain. I now form no resolves, I make no attempt to save myself, but throw myself at Thy feet to receive Thy free grace."

Ere the sun rose next morning, I received, by the mighty power of the Holy Spirit, the full assurance of pardoning love, and my soul was filled with joy. That assurance and some measure of the joy I have never lost for these fifty-four years.

He immediately began to labour for the spiritual good of those who sailed with him, and not without fruit, one officer being converted and others impressed. Soon after landing in Madras he marched with a party of cadets to Vellore. While stationed here, he and three others spent their Sundays at Arcot, 15 miles off, galloping there Saturday evening and returning on Sunday evening. We have followed this young Christian officer from station to station during the six years embraced in the *Reminiscences*, with an unflagging interest, admiring the grace given him to confess Christ under circumstances so exceptionally trying. He tells us of the Christian men few and far between whose society comforted him for the seasons of isolation which he had frequently to spend. There was a Major O'Brien at Bangalore, who was twice challenged on account of his religious views. Any amount of profligacy and ungodliness could be excused in those days, but it was an unpardonable thing for a man to be "a light in the world holding forth the word of life." In the second case of declining a challenge, Major O'Brien considered it his duty to resign the service for so doing; but his papers were returned by the Adj. Gen. with the words: "His Excellency declines to receive your papers. Who could ever, my dear Larry, call *your* courage in question?" Before leaving Bangalore young D. makes this remark:

Though I had never previously met with any ministers, except of the Episcopal Church, I had from the first the most ardent desire for union with all Protestant Churches, and as a pledge, in the presence of God, that I never would be sectarian, I accordingly went to the Lord's Table in both places of worship on that same day. And now, at the end of fifty-three years, I can rejoice in the fact that, whilst never separating from my own beloved branch of the Christian Church, I have enjoyed the precious fellowship of Christians of every name under heaven, and never found any difficulty in worshipping occasionally in all Protestant churches.

At Sholapore he made the acquaintance of a Chr. judge, who had recently paid a visit to Poona in the hope of finding some with whom he could have Chr. fellowship, but had been obliged to return without finding a Christian to talk with. On the removal of this gentleman to another station, our young officer felt himself compelled to do something to remind those around him of the obligations of the Lord's Day and of religion, and commenced public worship morning and evening on the Lord's Day and an exposition on Thursday. Many of the lower ranks of the army came, but there was an out-burst of resentment among others. The matter was referred to the general commanding the division who decided that the ensign preacher was not to be interfered with. He was for two years however kept out of the command of a company.

Cut off from fellowship with others he was led into close communion with God and searching of the scriptures, and his enjoyment exceeded any thing that he was afterwards favoured with. He says :

If the Christian, by God's grace, obeys the command not to be conformed to this world, he will have no difficulty in keeping himself separate therefrom. Men of the world can and do respect consistent Christians, and keep on the most friendly terms with them, but they do not seek their intimacy. With the one exception of my first commanding officer, I ever experienced kindness and consideration from men of the world ; yet was never once invited to spend the evening with any of my brother officers. When any one was under serious impressions, he asked me to breakfast, and I fully understood then that he wished me to speak on religious subjects. At first, I was ready to play racquets, chess, or billiards, but was soon forced to give up all such games, for those who were under restraint at the mess-table could not refrain taking God's name in vain in their recreations.

This officer, so thoroughly uncompromising on all points of religious obligation, did not think it his duty to make himself unpleasant to worldly men, but sought to commend the Gospel to them by kindness and courtesy and readiness to oblige. This happy combination of fidelity to the truth with kindness and conciliation, is sometimes missed by Christians, erring on the one side or the other. We see it exemplified by the Apostle Paul when before his judges and during the six months' voyage from Palestine to Italy. When stationed at Secunderabad young D. found a pious officer at Bolaram who had been converted at Dinapore through Henry Martin's ministry. There are many noticeable things mentioned in these reminiscences, specially interesting to Indian Christians of Auld Lang Syne; but we must pass them over to say a few words about the sketch given of Gen. Browne. The latter, when he first comes before us in these pages was something of an ascetic and reminds us a little of Colonel Gordon of China and Egypt. Till the day of his death he was simple and economical, giving all he could save for every good work, public and private. Browne and D. lived together in Madras keeping open house for all that loved the Lord or desired to know him. They began the first Sunday-School in the Madras Presidency. Colonel Browne's name is to this day a household word in the Madras Presidency. Throughout his Indian course he adorned the doctrine of Christ by a consistent profession. After retiring, he accepted the post of Hon. Sec. to the C. M. S. but had only been five months in that

office when one evening, as he was returning from the Tract Society's office, he fell down and passed away immediately. The book closes with these judicious words :

I have observed, during a long life, that in the midst of all outward divisions in the professing Church, real Christians love each other unfeignedly : counting all denominational distinctions as dust in the balance compared to the union which all have in Christ Jesus. Yes, there is a living, loving Church in the midst of all the rubbish which surrounds it. May all who read these pages determine that they will not only hold the union of the Church as an abstract doctrine, but also show forth the reality of their convictions, by openly and unreservedly uniting with brethren of every name under heaven in Christian fellowship, and in promoting every good work. Such a practical union never requires any separation from the branch of the Catholic Church in which a man was born and converted, as I can testify, after fifty-four years' experience.

Copies of this book are to be had, we understand, at the Tract Depository, Bangalore, price Rs. 2.

"THE Santhals and our Work among them." By A. Haegert D. M. In this little book of 53 pp Mr. Haegert gives the people at home some account of the Santhals and of the mission work carried on among them. It is a very readable little book replete with interesting incidents. The Santhals number three millions and occupy a stretch of country between Bhagulpore and Midnapore about 300 miles from north to south in the Bengal presidency. Twelve missionaries of five nationalities are labouring among them, at points separated by three, seven and fourteen days' travel from each other. The successful treatment of a cholera patient supposed to be beyond hope of recovery, led in a little time to the conversion of twelve families in one village. The converts connected with the Bethel Mission, communicants, number 63. We have so often noticed the work among the Santhals that we content ourselves with making the following extract from this report.

The Mission was organized in the first place solely by Mr. Haegert's efforts and money, and has since been carried on by means of funds collected by him. It has at present a teachers' training school, six village schools, a dispensary, and a small hospital. These are under the care of two European missionaries and a lady, who is in charge of the girls' training school (the latter is temporarily closed through our absence); they are also assisted by seven native teachers and preachers.

The result of this Mission has been the conversion of numbers of the people (including the chief priest of the Brahmins) living in twelve villages.

Among other benefits which the Mission has conferred upon the poor natives is that more than 10,000 of them have received generally successful and wholly gratuitous medical treatment.

Contributions may be sent to R. Willamson Esq. 24 Lower Circular Road, Calcutta.

We have received and hope to notice as we shall have opportunity, the following: "Agricultural Banks for India," by W. Wedderburn B. C. S. "Indian Home Mission to the Santhals: Christian Colony at Goalpara." "Report of the Society for the Suppression of the Opium Trade." "A Sermon on the Evidences and the Lessons of the Resurrection of Christ;" by Thomas

Evans. "Minutes of the Delegated Conference of the M. E. Church in India." "Cook's Excursionist, Sept." "Report of the Oriental Govt. Security Life Assurance." "Prospectus of the Byculla Hotel Co., Ltd." "The Missionary Review, Sept-Oct."

The Bombay Guardian.

SATURDAY, OCTOBER 8, 1881.

GIVEN TO GOD.

"A SACRIFICE, living or dead, must pass out of the possession of him who offers it. We are in the *habit* of offering ourselves to God, and so of proving that we have never really given ourselves to him." We take this extract from an article which we place among our selections. If we consecrate ourselves sincerely, fully, to the Lord we then cease to have any right over ourselves, any property in ourselves; we belong to Him to whom we have yielded ourselves. If afterwards we come and renewedly consecrate ourselves, is there not an implication that that first surrender has in some way been vitiated? rendered invalid? that we have resumed to some extent the rights made over to God? And will not the habit of making such acts of consecration have the effect of making us sceptical about the possibility of yielding ourselves wholly and finally to God? Surely if we are led by the Spirit of God to yield ourselves fully to him, we are then and thenceforward to reckon ourselves as his and not to call in question the fact that we are his, but to consider this fact settled once for ever, and expect that the Spirit of God will constantly be with us to show us what to do and work in us to will and to do of his good pleasure. It will be profitable often to call to remembrance that we have been made over to God; in fact never to forget it; and daily seek to have before us what is involved in it. We fear that there are too many whose religious experience is just a circle ever renewed; consecration; then, forgetfulness of the consecration and resumption of this and that thing belonging to the sacrifice; then distress and doubt; then re-consecration and so on, an everlasting round without any real advance. In the sixth chapter of Romans we have some very emphatic teaching with reference to this. "Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once." He did not return to the sepulchre after he had once issued from it. Well, just here is the force of the parallel drawn between his death and resurrection, physical, and ours, spiritual. "Likewise reckon ye also yourselves to be dead indeed unto sin. For sin shall not have dominion over you." The grand point to be secured is the thorough surrender and sacrifice of ourselves to God, through the recognition of the redeeming efficacy of Christ's blood. The Son of God has paid the price for us, and in view of that we hasten to make ourselves over to him, and our most sacred obligation is to regard ourselves thenceforward as Christ's. To take back any thing thus laid upon the altar is high treason; a most presumptuous sin which we are to guard against with all our heart. As Christ may not return to the tomb of Joseph of Arimathea,

so we may not return to the condition of being dead in trespasses in sins; we are to reckon ourselves alive unto God, a habitation of God through the Spirit. To resume our own authority over ourselves, our time, to reinstate our own will in the abdicated place, is a making light of the blood of the covenant wherewith we have been sanctified. We believe that many are wronging themselves out of great spiritual blessing and power through not remembering the true significance of their act of consecration. If there is a defective consecration, then, of course, there must be a consecration not defective; when fully made there will be an influx of the Spirit testifying that God has accepted what we yielded and entered upon possession. They to whom the Epistle to the Hebrews was written had failed to do this, and were in a position of great peril and the sacred writer most earnestly appeals to them to recognize their danger, return to Christ with a worthier faith, and then spend no more time in laying again the foundation from dead works and of faith towards God. Dead works are our own works; works done in our own strength, not of Christ through the Spirit. The Christian once united to Christ by a living faith has no more right to ignore that union, or call it in question, than a man who has been married to the object of his affections has to doubt or attempt to verify or propose to renew the nuptial ceremony. The covenant which God makes with his people is an everlasting covenant, and the believer must regard it as such, and take it for granted that God will withhold from him nothing that belongs to the new and true life. The strongest expressions are used in the Bible to set forth the permanence and unalterableness of the new Testament or Covenant. There is nothing more heinous in the sight of Him with whom we thus covenant than to fail to take for granted that he means what he says. Christians consecrate themselves in the most formal and solemn way, and presently allow themselves to forget that they have made themselves over to the Lord to be led by the Spirit, or they act as though they thought God had forgotten it.

REMINISCENCES. CXLI.

DIARY August 27, 1847.

It is a month to-day since I left home. The Lord remember, keep and bless them all. Spare them sorrow, spare them sin. Guide Frank in safety home, and gather us all into the fold of Christ. Make my parents eminently and humbly pious. Oh that they may make much of this eleventh hour. Dry all their tears, but if they flow may their sins flow with them. Remember my aunt W. Give her truth; give her the Comforter. Renew a right spirit within her. Convert Roxy (African servant); and may her remaining days be days of piety and humility. Look upon H. The Lord be gracious and pitiful towards him. His times are in thy hand. Give me and all saints to admire thy dealings with him. Amen. Bro. K. also; let him live unto thee and be among the usefulest. Will the Lord not bring Ralph Wells into the ministry? Convert F. B. He is a man sick of the palsy. Say to him, Thy sins be forgiven thee, and, Arise and walk. Then there is M. I thank God for that last conversation I had with him. The Lord bless it to him. Bring him speedily into the kingdom. And Dr. S. Let me hear soon that he is in the Vine, a fruitful branch. The two S's: Lord, thou art rich in mercy;—blot out their transgressions like a

thick cloud. Make the book I gave H. an everlasting blessing. And A. and his wife. Remember not their iniquity. Thou who hast tasted death for every man, bring them to thyself. Let A. M. too be saved. Let her see her sister in heaven. E. is thine and in thy bosom. Bring her sisters there with me, her brother. I am nearer now than when we were on earth together; infinitely nearer. Oh that thou could'st see me walking worthy of Him to all pleasing. Thou hadst but a little moment in which to glorify our Jesus on earth. Oh that I could glorify him here for thee and for me too. The Lord remember constantly and lovingly Bro. Dodd; make him a man after thine own heart. To him that hath shall be given. May he be filled with truth and energized with love, and clothed with humility, and thoroughly furnished for the battle of the Lord. Make him entirely thine, beloved. Fit him to be thine own right hand in the seminary. May health and length of days be given him. If he marry, choose for him. Give him all that I lack. Amen. Bro. Dulles also. I wait to hear of the fulfilment of prayer for him. Make him perfect to do thy will. Prepare him for the responsibilities of the Soc. of Enquiry. Unite him to thyself and take away all undue deference to man. Make him a burning and a shining light, through perpetual effusions of the oil of grace. Make him a candlestick with many branches, a light to lighten the gentiles. Look upon Bro. Cummings. Increase his faith and may his love abound more and more in knowledge and in all judgment. Let him be one with thee. Give him strength of religious character. Bless his labours this summer. Give him the peace of God which passeth all understanding. If he marry, choose for him. Let him go to the Chinese in the fulness of the blessing of thy Gospel. Bro. Ford,—be thou continually with him. Energize him, sanctify him and let him go to Antioch as full of the Holy Ghost as that first missionary was who was sent forth thence. Bless him in his matrimonial union. The Lord be good to Bro. Mills. Let him walk by faith and not by sight. Let him grow in grace and in the knowledge of thee. Let him be wanting in nothing, for he is holy, he is thine. Make him humble and self-renouncing. Give him, O Lord, a helpmeet of thy own selection. Let none of the dear missionary brethren be hindered from going forward. Be present and manifest, O Saviour, at the meeting of the Am. Board. Make it the most influential of all their meetings. Make it the means of enlightening the Chr. community. Awake the churches to their blessed work. Revive thy work at home. Direct the Board in the election of a Secretary. If it be J. Atterbury, I will praise thee. The Lord endow him richly and place him where he may most glorify thee. Give him that love for thee which I want, and that consecration which I am without. Deliver him from every evil way and every unfavourable characteristic. And his bro. W. the Lord give him entire consecration. Readiness to go any where and do any work; knowledge of his own heart. May the word of Christ dwell in him richly in all wisdom. Lord, the way of man is not in himself. It is not in man that walketh to direct his steps. Save him from self-guidance. Wilt thou not give him to be a missionary among the Gentiles? At all events let him live unto thee. Hear this prayer and fulfil, and glory shall be thine. For the Father is glorified in the Son, when thou hearest and doest. There is nothing so glorifies thee, oh my God, as to be swayed by prayer. Let me be remembered with the Syro-Phenician and with Jacob and sway thee to the right hand and to the left for thine own glory and the confidence of thy children. To answer all these prayers will be like putting a crown upon thy head. According to our faith will be the glory in Zion. Let me not be like those Nazarenes that would not let thee do many mighty works; thou didst come and go like any other man; there was no revelation of thy glory, because

of their unbelief. Lord, rend the heavens above thy Zion in America, and pour out the Spirit upon the churches of all denominations. Unite them one to another, sanctify them to thyself. Let not thy name be polluted before an ungodly world.

"That he might be able to succour them that are tempted." Implying that they are without strength of their own for this combat. Let me ever bear this in mind. Without faith I am without a shield, and without a shield a dead man. The enemy bends his efforts to this, that he may deprive us of our shield, saying, You have shown yourself a miserable weakling, you have nothing to do with Christ and his righteousness. Answer, I am a miserable weakling and have therefore the more to do with Christ, the more need of the shield. Let this be our unfailing confidence, that whatever the might of Satan, we have a friend who has shown himself superior, and who is ever with us. He has fought a great battle with him before our eyes, in order that we might see his superiority and be strong in faith. "Be of good cheer, I have overcome the world." It would seem to depend entirely on our faith whether we overcome or not. There is to be vigorous endeavour, but faith must precede and stimulate. Our weakness and our need of Christ appear exactly in our aversion to such endeavour; we have overcome the devil when we have overcome this aversion; and therefore we are to live simply by faith. When I am weak, then am I strong. These are the rudiments of religion; but like the Galatians I have to learn them again. Christ is able to succour me in all temptations, trials; the responsibility to do so is his, mine is to look to him in faith.

APOCALYPTIC SKETCHES. XL.

"AND the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up that the way of the kings of the east might be prepared." xvi 12. Referring to the ixth chapter, we find that when the ninth angel sounded there was a voice saying, Loose the four angels which are bound in the great river Euphrates. This is understood, we think correctly, to signify the westward victorious movement of the Turks, culminating in the establishment of their sovereignty at Constantinople. The drying up of the water of the great river Euphrates has doubtless reference to the extinction of the vital force in the Turkish government. This exsiccation of the forces of Turkey has been going on throughout this century. It is seen in the inability of the government to meet its engagements; in the madness that makes the Sultan expend so large a portion of the income of the State upon himself and his creatures, reckless of the demand for internal improvements, of the claims of government officials in the provinces, and of the actual necessities of the people. Turkey has long been bankrupt, and the Sultan has not really a palace that does not belong to his creditors. Fifty years ago he began to be designated the *sick man*; and this moribund government would have collapsed long ere this if it had not been for the mutual jealousies of neighbouring powers, each one dreading lest the golden apple should fall into the hands of a rival power. The figure implies that the government is to collapse through the failure of its own internal resources, and not through external aggression. It is truly wonderful how those who have assailed it have constantly been arrested just as they were on the point of overthrowing the Turkish sovereignty. Turkey as a Government has managed to survive one deso-

lating irruption after another, but the atrophy and devitalization have gone steadily onward. One of the marvels of modern history is the continued existence of this starving empire. Half a century ago Turkey was said to be dying for want of Turks. During this interval, Protestant missionaries have established themselves in many provinces of Turkey, Asiatic and European, and the way of salvation by simple faith in Christ has been reannounced, and churches, gathered from the different communities of nominal Christians, have been gathered. The Government is indifferent to all changes that are simply from one form of Christianity to another, but will not tolerate the open adoption of the Christian faith by Mahomedans. But the planting of living witnessing churches has been of great importance and significance, and points to a day not distant when the Gospel will be found the power of God unto salvation to the dominant race. The ancient bigotry has considerably abated. Many of the Christians of Turkey are availing themselves of the means of obtaining an excellent education, and it is fast becoming impossible to treat them with the contempt that was once poured upon them. Western ideas are penetrating the country at a hundred points, and the Turks are made sensible that they exist as a nation not by their own strength but by the forbearance of other powers.

But who are the kings of the East, whose way is to be thus prepared? Some power is referred to that suffers repression from the Turkish domination, and is to be liberated when the Euphratean waters are dried up. It is generally supposed that this refers to some power lying eastward of Turkey, kept back by Turkey's might, favoured by Turkey's weakness and decay. The passage was applied by Mr. Heycock to the Hon. East India Company, and it has been applied to the ten tribes supposed to be somewhere on the east of Turkey. None of these suggestions appears to us satisfactory. Perhaps instead of understanding by the east the countries lying east of Turkey, we should understand communities and powers in Turkey itself. The repressive influence exerted by Turkey has been not upon external powers, but upon those that were subject to herself. The work of disintegration has begun and we have seen in the last few years several provinces of European Turkey made independent of the Porte. Within a few days Thessaly has been restored to Greece. Armenia is the next point to which attention is to be given. There is reason to believe that the Turkish empire instead of becoming annexed to Russia, France, Great Britain or any other power, will be broken up into principalities and local governments free from Mahomedan oppression, enjoying those constitutional forms of government for which they are becoming fitted.

THE LUCKNOW CAMP-MEETING.

THE eleventh of these blessed meetings has just closed. It began Sept. 29th and continued five days. It will be long remembered as a season of spiritual enjoyment, as are the others that have preceded it. When these meetings were begun (in 1871) they were looked upon as a great novelty and there were no doubt misgivings as to their success. But year after year they have been kept up with an interest that has not at all

decreased, and with very great profit to the hundreds who have attended. Other meetings of a similar nature have been inaugurated in various parts of India, and we venture the prophecy that there will soon be others. It is found here as in Christian lands practicable and markedly helpful for God's children thus to spend a week in waiting before Him for special blessing.

The influence of this Lucknow meeting is incalculable: it is felt in all parts of India. Many have been converted here, many have been reclaimed, not a few have been sanctified. That great good has been done is manifest in the testimonies given and from letters received. Missionaries and Christian workers of all classes, various schools, the Lucknow churches—all have shared in the gracious benefits. The attendance from outstations this year was at least 150. Among the stations represented were Calcutta, Bombay, Ajmere, Monghyr, Benares, Allahabad and a number of larger and smaller cities of North India. Not less than a dozen were present from Calcutta: many out-of-the-way places were represented and those hungry for the preached word were abundantly satisfied as they tarried with us. About 25 Missionaries were present; most of these belong to the Methodist Church; in addition there were the Rev. Mr. Insell, London Mission, Mirzapore, and the Rev. Messrs. Male, Whitmore and Jackson of the Wesleyan Mission in North India.

Dr. Thoburn of Calcutta had charge of the meetings and preached with great plainness and earnestness; he was assisted by various others. We were glad to see the heartiness with which the missionaries of the various denominations present took part in the services. These are emphatically *union* meetings and it is most refreshing to witness so much genuine catholicity. Methodists, Baptists, Presbyterians, Congregationalists, all worshipping together—surely God is well pleased with this and will continue to grant His blessing upon the services.

Space does not suffice for a full account of the daily meetings. Services were held at 7 A. M., 12 M., 6-30 P. M. Besides, there was a children's meeting at 11 A. M. and a vernacular service at 3 P. M. The church was occupied nearly all day. Sermons, testimonies, singing and prayer filled the hours. After all, the best sermons in many cases are those from the pew. Relating experience, telling of difficulties, unburdening the heart lead to a deep interest in those present,

"And often for each other flows
The sympathizing tear."

The meetings for the children, led by Dr. Stone of Calcutta were interesting and very profitable. Twelve boys of the Memorial School, Cawnpore, and nearly a score of those connected with the Lucknow schools gave their hearts to God.

As usual, there were Hindoos present every day. One morning in the experience meeting, a young man, a Hindoo, made a very frank confession. He said that during the past years he had lost faith in Hinduism and after reading the Bible had come to accept the doctrines of Christianity. He had hoped to find pardon and peace in his own religion but in vain and he feared he should not get on spiritually unless he were baptized. Earnest prayer was offered in his behalf: he had not formally declared himself an enquirer before, but no doubt will be

led to accept the Savior. We trust he may become a brave disciple of Christ.

It is a source of thankfulness that the influence of these meetings is felt upon non-Christians, such as Hindoos and Mahomedans. Some of these attend regularly, and are no doubt surprised by what they see and hear, and are more or less profited. No where else can they hear such testimonies regarding salvation. Among requests for prayer presented there are always those for natives. The Native Church, too, is always spoken of and prayed for. Many return home with stronger desires and a more settled purpose to work for the natives, their own servants and others. This is as it should be, and shows how wide spread and far-reaching are the influences of the meetings.

Attention was called more than once to the great opportunities God is setting before His people in India. We have special facilities and grave responsibilities. May God help us in all our stations and in every form of work to labor faithfully for the Master. "INDIA FOR CHRIST" should be our motto, our watch word, prayer. God is hearing and will answer.

B. H. B.

Lucknow, Oct. 4th.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR SIR,—I see in last *Guardian* a reference to the important question of quenching thirst by the use of salt water not drunk but applied externally. I perfectly well remember that, when I was a boy in Scotland, I read—I think in one of our school books—that some sailors, who were deprived of fresh water, bathed in the sea to lessen thirst. I asked the teacher whether he thought bathing would have such an effect; and his answer was that he believed it would, and that it had been repeatedly tried with good results. This, then, so far corroborates the opinion you quote from Hall's "Journal of Health." The fact—if it be a fact—that cloths, when dipped in salt water and applied to the body, can quench—or at least mitigate—thirst, ought to be widely made known. If there be doubt regarding the fact, experiment should be made to decide the question.

Yours &c.
M.

DEAR SIR,—Would you kindly do me (and I am sure many others) the favour of inserting the following remarks in your paper.

It is time that something were done with regard to the tending (?) of bullocks and buffaloes in the streets.

It is a most dangerous (but common) thing for those supposed to be looking after cattle, not only to be at some distance from them, but actually to let them go where they will, whether they stray into gardens or chase passers-by. There are, of course, exceptions; but the writer has himself been "threatened a goading" from these beasts no less than 3 times in the last 2 months. The other night, too, a gentleman in Poona was chased by a buffalo for some time.

Surely this public nuisance ought to be kept down. It is not difficult for a man to look after his own animals if he chooses; they seem readily to obey the voice of their owner; and such being the case, there ought to be better management of cattle passing through a public thoroughfare than there is at present.

Yours Sincerely,
A. C. O.

[We have often been confronted on a narrow street by a drove of bullocks or buffaloes claiming the entire width of the street, and have noticed the

perfect indifference of the drivers. It would seem that they are daily driven to some distant point, (for watering perhaps) and we wonder that the Municipality should not insist upon some other arrangements. *Ed. B. G.*

THAKOOR MISSION.

DEAR SIR,—Notwithstanding a long silence on the subject, the "Thakur Mission" continues to exist.

For the benefit of those friends who have so generously aided us with their donations, we have much pleasure in submitting a brief financial statement from the month of January last, up to the present date.

From January 1st 1881 to September 30th 1881.

Receipts.	Expenditure.
Rs. A. P.	Rs. A. P.
Brought over from	To Travelling expenses for self & party, including provisions &c. for 20 days ...
Dec 1880 ... 206 5 3	39 15 3
By Donations Jan. ... 232 0 0	Cartage of stone for Mission House ...
Do. Feb. ... 12 0 0	40 0 0
	Cost of erecting Hut ...
	30 6 0
	Purchase of travelling kit &c. for self and two Catechists ...
	63 6 9
	Mission Chowkidar's Salary ...
	26 8 0
	Masons for quarrying stone for House ...
	55 0 0
	Total Expenditure ...
	255 4 0
	Balance in hand ...
	245 1 3
Total Receipts. 500 5 3	Total. 500 5 3

During the Monsoon we have been hindered from following up the work in an active form, but now that the rains have gone and the weather is once more propitious, we propose going forward in the name of the Lord of Hosts.

At the last session of our Quarterly Conference, one of our native local preachers was detached from the work in Egutpoora and appointed to Walwihir, our Thakur Mission headquarters. The good brother will be starting for his new field of labour in a few more weeks, and we earnestly hope that all your readers, who are interested in the spread of the Redeemer's kingdom, will remember him in their prayers.

We have a tabernacle in the wilderness in which to house our Brother temporarily, but it has suffered somewhat severely from the recent rains, which in Walwihir are heavy, and will need a few repairs before he can take up his residence there. It is our intention with the balance in hand reported above, to start a masonry building as soon as practicable, and have it completed against next year's monsoon. The probable cost of a small substantial building (22ft. x 10) with corrugated iron roof, would be about five or six hundred rupees. The building is an absolute necessity in a place like Walwihir, and since we mean to establish ourselves there till the end of time, it is highly desirable that we erect a pukkha house—one that will stand the rain and damp—for our उपदेशक.

Who will help us in this good work?

Yours &c.
GEO. K. GILDER.

NOTICES.

RECEIVED for the Chr. Orphanage, Mylarum, Rs. 13 from M. E. Sunday School, Khundwa.

RECEIVED for the Macpherson Memorial Fund, Rs. 5 from W. D. G.

Y. M. C. A. Members of the General Committee are reminded of the meeting to be held at 5 - 30 P. M. next Monday in the Hall of the Association, Apollo Bunder.

M. E. APPOINTMENTS for to-morrow: Grand Road. 8 A. M. S. Smith; 6 P. M. S. P. Jacobs. —Dean Lane 11 A. M. S. P. Jacobs; 6 P. M. G. Bowen. —Mazagon 11 A. M. G. Bowen; 6 P. M. R. Sharman.

RECEIVED for the M. E. Khundwa church parsonage, A. H. D. Rs. 5; C. J. 5; W. B. 5; D. W. 1; G. W. O. 20; J. C. H. 1; J. P. 2; R. H. S. 1; W. S. 1; W. B. 2; G. G. 5; A. E. K. 2; H. C. 50; P. P. F. 1; S. F. 1. Subscriptions may be paid to the Pastor or Treasurer M. E. Church, Khundwa.

TRA Meeting of the Ladies Temperance Coffee and Reading Room 3 Apollo Street Fort, is postponed from Monday the 10th instant to Wednesday the 12th instant at 8 P. M.

PRAYER Meeting at the Ladies Temperance Coffee Room 3 Apollo Street, every Friday Evening at 8 P. M. All are cordially invited to attend.

Baptist Church Bellasis Road, Byculia. I. is expected that Mr. A. Dillon of the Mission Poon, will preach to-morrow at 11 A. M. and 6 P. M.

THE Rev. R. Scott will (D.V.) deliver a Lecture to English speaking natives in the Hall of the Free General Assembly's Institution, Khetwadi, on Sunday the 9th inst., at 6 P. M.—Subject:—God. All are cordially invited.

Epitome of News.

SATURDAY, OCTOBER 1.

—The engineers employed by General Turr to make a preliminary survey of the Isthmus of Corinth have decided in favour of the ancient cutting commenced by the Emperor Nero, at the western end of the Isthmus. General Turr is of opinion that by following this line the company will save 5,000,000 francs. The opening of the canal will be a great boon to travellers, for the sea passage to and from the west will be greatly shortened by this route.

—May we, asks the *Athenæum*, go so far as to indulge the hope that by means of the wind we may obtain our artificial illumination? Let the wind when it blows cause a dynamo-electric machine to be rotated, let the electricity thus generated be stored up in such an instrument as Faure's accumulator, and we shall then possess a supply of electricity capable of being utilized at will for purposes of electric illumination. With reference to rain-power Sir W. Thomson is not equally sanguine. It is only under exceptional conditions that the energy of running water can be economically utilized; but still he designates Dr. Siemens's suggestion to get work out of Niagara as "a splendid suggestion." It is unquestionably possible to transmit the work of waterfalls by means of conducting wires to distant stations, so as to use it, perhaps, at a hundred miles from its source. The attention which Faure's battery has recently excited is likely to lead to valuable practical results in this direction. Sir W. Thomson suggests that by means of a huge battery on this principle it would be possible to draw off a continuous supply of power from the electric main, and then to distribute it in small and manageable quantities to factories or shops or even private dwellings, where it might be used to drive lathes, or to work sewing machines, or to produce the electric light, or, in fine, to perform any service of which electricity is capable. It seems likely that the storage of electricity will not only open up a splendid future for the application of this potent power, but will render it possible to utilize some of the natural sources of energy which have hitherto been un-

manageable, and have consequently run to waste.

—Gunput Keshew, the clerk of the Lunatic Asylum, Colaba, was sent in company with criminal lunatic Nusserwanjee Nowrojee Acharya to attend a prayer service at the Colaba Agiary on Saturday morning last, but absconded with his charge. It is truly extraordinary that a criminal lunatic should be allowed to leave the asylum to attend a prayer-service.

—A Mahomedan woman named Ameeran was on Thursday night last, at about half-past 9 o'clock, removed from a house in Falkland-road Cross-lane to the J. J. Hospital with her throat cut. The deed is said to have been committed through jealousy by a woman named Emaumbee. The injured woman was maintained by Emaumbee's husband, Moorad Khan Mahomed Khan, who, it appears, witnessed the affair. The parties have been arrested.

—Intelligence received in England from Baku, via St. Petersburg, just before the mail left, reports that a terrible conflagration was raging at the Krassilnikoff naphtha wells. The fire had already lasted five days, and the flames were stated to have attained a height of 120 feet. No adequate means was at hand to extinguish the fire, which had caused enormous losses, and might, it was anticipated, continue its work of destruction for weeks if not months.

—The *Saturday Review* on the Theosophists: The natural impulse is to laugh at such folly; but when two unscrupulous adventurers not only try to pass off upon our Indian fellow-subjects ridiculous balderdash as the learning of the West, but pander to disaffection by openly attacking Christianity and its professors, it is time to consider whether the salutary rules which regulate the vernacular press in India may not be so far extended as to impose some limits on the propaganda of the gospel of tomfoolery. The *Theosophist* is full of translations from the work of ancient "theurgists," of "spirit communications," and of blatant nonsense of all kinds, flavoured with the pseudo-science and second-hand archæology which distinguish "trance lectures" and the utterance of "materialized spirits."

—We acknowledge receipt of the G. I. P. R.'s *Monthly Guide* for October. Price 1 anna.

MONDAY, OCTOBER 3.

—*Bombay Gazette*, with reference to non-admission to the Sir J. J. Hospital at night: It appears that the woman in question was denied admission by some irresponsible person during the momentary absence of the student apprentice on duty. It is satisfactory to hear that such an occurrence is not likely to take place again, and that the rule requiring that all cases of a serious nature should be admitted at once will be uniformly acted upon.

—The China papers report that on the 17th June last a tidal wave, 10 feet above its usual height, swept through the towns of Nan Yang, Wu-yu, Hsin-Hsing, and Tsao-neen, and carried off into the ocean men, cattle, and houses.

—Govt. Resolution in the Maharaj case: As regards the sentences passed on the accused by Agency Court, the Governor in Council considers them to be suitable and adequate, except in the case of Vrijeshji Vrijnathji Maharaj, accused No. 2. It is clear that he took a leading part in the offence that was committed, and the accused No. 3 at least must be regarded as having been drawn by him into complicity in his criminal proceedings. If the punishment of imprisonment falls on him with exceptional severity in consequence of his social position and circumstances, and of the sanctity which attaches to his personality in the minds of a large section of his countrymen, it must be remembered that those same considerations constitute an aggravation of the disgraceful offence of which he has been convicted. The Governor in Council will not alter the sentence in regard to the nature of the imprisonment to which he has been committed, but directs that its duration shall be increased from two to five years.

—The death is announced of Mr. P. Rathnavaloo Chetty, the only native member of the Madras Civil Service. After graduating at Madras he went to Oxford, joining Balliol College, where he was very popular. On returning to Madras he endeavoured to rejoin his caste; but it was held that he had lost caste by his journey to Europe, and that his readmission was impossible. Being a Sudra, his elevation caused some temporary annoyance to Brahmin Uncovenanted Civilians, but he so conducted himself that he held his own without ruffling the temper of those with whom he was brought into official contact. His position as the only native in the Covenanted Civil Service of the Presidency was unique; but the *Madras Mail* says he filled it with so much tact that those who are usually loudest in the expression of disapproval of admitting natives into the ranks of the "Heaven-born" were ready to admit, that if it can be believed that all native Civilian would be as adaptable, persevering, and conscientious, as he was, it might be well to open the doors of the Service more widely for the entrance of Hindoo gentlemen.

TUESDAY, OCTOBER 4.

—*Times of India*: Tellicherry; The British India steamer Africa stranded at Quilundy this morning. The cargo is being landed at Tellicherry in boats sent to the assistance of the commander, Captain Thompson.

—*Lucknow Witness*: We are very glad to learn of the baptism by the Rev. T. Craven of an intelligent young man, a Mahomedan, a pupil in the highest class of the American Mission Central (city) school, Lucknow. He had been an enquirer for some time and had surprised his teachers in school by the readiness of his answers in the class and his interest in religion. At last he confessed of his own accord before his classmates that he had transferred his allegiance from Mahomed to the Lord Jesus Christ, and besought the missionaries to baptize him. The baptism took place last Sabbath.

—We acknowledge receipt of the *Indian Traveller's Railway Guide* for October published at the *Bombay Gazette* office. Price 8 annas.

—*Overland Mail*, Sept. 16: A fearful disaster has befallen Elm, a small village of 900 inhabitants in the Canton of Glarus. On Sunday night, at six o'clock, and again at midnight, immense masses of the neighbouring mountain, the Tschingel, became detached and were hurled down on the village. Thirty houses were buried beneath the earth and rocks, and it is feared that 200 human beings have perished, including forty men from neighbouring villages who, when the first landslide occurred, had hurried to the succour of Elm. The Sernet River, on which the village is situated, has been turned into a lake fifteen metres deep, and it is feared that the valley beneath will be flooded.

It is reported that the recent forest fires in the State of Michigan have caused the death of probably nearly 600 persons. In addition, thousands of persons have been rendered destitute and homeless. In twenty townships there is scarcely a house or barn left standing, nor are there supplies of any kind. Cattle, sheep, and pigs have been burnt in the fields, and there is a terrible scarcity of water owing to the drought.

—*Bombay Gazette*; Constantinople: To be plain, I must state that "the Sultan of all the Sultans, the Emperor of all the Emperors, the Shadow of God upon the earth, and the Distributor of Crowns," is afraid to show himself in public, and dares not exhibit the effulgence of his countenance to mankind. He has never been popular since he came to the throne, but his recent conduct with regard to Midhat Pasha, and still more, his conduct towards his brother, the ex-Sultan Monrad, have roused all classes against him. The nemes fell from him as the thrones fell from Mubeth, and he is merely kept on his throne by Osman Pasha and Mahinoud Nedim Pasha, whose fortunes

are bound up with his, and who, for the moment, can command the troops.

WEDNESDAY, OCTOBER 5.

—*Times of India*: The report on public instruction in the Madras Presidency for the year 1879-80 has recently been issued, and a few of the leading facts therein shown are of general interest. The total number of institutions at the close of the official year in question was 10,533 with 268,379 pupils, against 9,274 schools with 237,838 scholars at the close of 1878-79. This exhibits the satisfactory fact that 12,570 scholars more were being taught in the more recent year. It is claimed that these figures only approximately represent the gradual spread of education among the people, as many schools are not under inspection, apart from small private native schools of all sorts. The languages studied were—English by 48,000 male pupils, vernacular by 234,942, Sanskrit by 2,672, Arabic by 139, Persian by 734, Latin by 794 and Greek by 188, female pupils studying English to the number of 3,951, and the vernacular to the number of 26,951. The Madras Government have made vaccination a condition precedent for holding a Government scholarship, or stipend or free scholarship, and it is also required of all students in Government schools. For the first time in its history, Madras University was self-supporting, having closed the year with a credit balance of Rs. 1,155. The test in English for the M. A. Degree was rendered more severe in the language branch by enacting that candidates failing to obtain 40 per cent. of the 550 marks allotted to this language, its literature, and to prose composition therein shall not pass.

—There has been a week of extraordinary heat in the United States according to a telegram in the *Standard*: Some of the peculiarities accompanying this almost unexampled heat were very singular. At Saratoga the needle of the compass remained in any position in which a bystander might place it, without reverting to the north. In Massachusetts one day darkness set in at noon, although there were no clouds. One could not see to read, and the schools, shops, and factories were closed. The *Providence Journal* described the grass as assuming a bluish hue; while in Boston, the *Journal* says, the grass was like verdegis, and the people's complexions resembled saffron. In some places the grass burned blue; in others the flame was white. The sun in the cloudless sky cast no shadow, and might almost have been mistaken for the moon as it appears when it is above the horizon in the forenoon. In Rhode Island at midday birds went to roost, and the chirping insects which begin their hum at night were heard in the fields. At Toronto the appearance of the heavens was compared to a great orange-coloured dome. The Millerites, a sect whose principal tenet is that the second coming of Christ is shortly to be expected, put on their ascension robes, which have been prepared for some years in readiness for the Last Day; and many other cases are related of the effects of the terror upon superstitious natures.

—*Bombay Gazette*: Lahore, 4; Two thousand two hundred and sixty-five persons died at Amritsar during the eleven days ending with the 1st inst. One-half of these were children. The heavy mortality is almost wholly owing to choleraic fever, which still prevails in many towns in the Punjab.

—The Rev. S. W. O'Neill in the *Indian Churchman*: The best Altar-Bread can be obtained from the Sisters of S. Margarets, East Grinstead. They have taken great trouble to perfect the manufacture of a pure wheaten Altar-Bread, and they supply it in all sizes, with or without any stamp, at a trifling cost. The labour of making this Bread is considerable, but the Sisters having undertaken it for the honour of the Sacrament, and the convenience of the clergy, spare no pains in order that it may be as pure and perfect as possible.

THURSDAY, OCTOBER 6.

—The Ameer made a formal entry into Candahar, Sept. 30.

—The *Str. Thibet*, with English Mails, left Aden for Bombay, Tuesday 11 p. m.

—*Overland China Mail*: It is authoritatively reported from Peking that the two Viceroy Tso and Li are now in full accord as to the advisability of introducing railways, and that steps have actually been taken to measure off the ground. Some thirty young Chinamen are being trained at Tientsin in the rudiments of English and telegraphy, with a view to their being employed on the overland line, which is, according to contract, to be completed by next spring. The construction of the Chinese Government telegraph line from Shanghai to Tientsin is making satisfactory progress. The southern end of the line has already been constructed over a distance of 140 miles, or about 40 miles on the other side of Soochow; and from the northern end, Tientsin, the line has been carried as far south as Lin-tsing.

—Nusserwainjee Nowrojee Acharia, the Parsee lunatic who recently escaped from the custody of a clerk belonging to the Colaba Lunatic Asylum while allowed to attend a prayer service at the Parsee fire-temple at Colaba, was arrested by the police at Raichore and forwarded yesterday to the Commissioner of Police. The lunatic was arrested on a charge of attempting to assault a man with a clasp knife.

—Lord Mayo's decentralization scheme, hitherto applied in a limited and tentative manner, is to have a fuller application. A Govt. resolution says: It is now proposed to apply to the whole of India the principle upon which the most recent settlement, namely, that with Burma in 1879, was framed. That principle is that, instead of giving Local Governments a fixed sum of money to make good any excess of provincialized expenditure over provincialized receipts, a certain proportion of the Imperial revenue of each Province should be devoted to this object.

—Dr. Richardson, F.R.S., writes in the *Church of England Temperance Chronicle*:—"Whenever strong drink produces a permanent effect upon the human body, there is established in the affected person the habit of falsehood. No one has met with a dipsomaniac whose word can be relied on. Women or men, the members of the dipsomaniac class have to some extent, and too often to the saddest or extremest extent, forgotten the truth. This is so certain, that falsehood becomes a part of the diagnosis, if we may so say, of these cases. There are two modes of accounting for this remarkable phenomenon. It may be said that the habit of untruthfulness is begotten with, not of, the habit of intoxication. The habit may be looked upon, in this light, as a part of a general degeneration or deterioration of character. Again it may be said that the habit is begotten of intoxication. It may be looked upon, in this light, as an effect of the intoxication, in the same way as colour blindness may be the direct effect of a chemical which, like alcohol, produces, when taken into the body in large quantities, nervous aberration. Inscrutable as it may seem, and as indeed it is, I believe this last explanation is the nearest to the correct explanation of the phenomenon."

—We regret to find in the *Record* an announcement of the death of the Rev. Dr. Manning, for many years Secretary of the Religious Tract Society.

—A writer in the *International Review* after stating the fact that the number of novels published in Europe and America is so great that it is physically impossible for one person to read them all, remarks that many who read "nothing but novels" flatter themselves that "they lead studious and exemplary lives." But he is more truthful than complimentary when, after referring to the fact, that listening to a story is one of the greatest delights of children and savages, he adds, that "it is to

gratify persons with the tastes and leisure of savages and little children that novels are supplied by the thousands." This assertion may need qualification; yet it may be worth while for habitual novel readers to ask themselves if it is not substantially true.

FRIDAY, OCTOBER 7.

—*Bombay Gazette*, Venice: In every direction one comes upon evidences of the strong desire of the French to be for all time *la grande nation* at whatever cost. Where the capital is found for the grandiose works undertaken or resolved upon, I don't know; but the want of money never stops anything for five minutes. It is proposed to tunnel Mont Blanc and the St. Bernard—works which will throw the Mont Cenis tunnel into the shade. This is to secure closer commercial relation with Italy. There is possibly no *arrière pensée* in the matter. On the coast new harbours are being created which will permit of the development of the maritime commerce of France on an immense scale. Canals are being dug, and railways built on all hands; while gigantic schemes of fortification are everywhere in progress to secure all from the spoiler.

—The population of Mooltan in 56,000; three-fifths are Mahomedans, two-fifths Hindoos.

—Deaths last week, 426. By cholera 8.

Sunday Mirror: Since the identification of a well-known Roman Catholic story with the well-known incidents in the life of Buddha, it is not difficult to believe that many Indian fables have been similarly naturalised in other parts of the civilized world. The following fine parable in the Mahabharat, for instance, has been accepted as a Persian fable. It has been put into verse by Frederic Ruckert, and is found "with slight variations in the great mystical poet of Persia, Deschaleddin, in Barlaam and Josaphat, 12, and elsewhere." The story runs thus:—We may compare the human species to a man who, flying from a furious elephant, has fallen into a well. He catches hold of two branches which cover its mouth, and his feet rest upon something which forms a projection in the same well: it is four serpents that erect their heads out of their dens. He perceives at the bottom a dragon which with jaws opened is waiting only for the moment of his fall to devour him. He looks towards the two branches from which he is suspended, and he sees at their roots two rats, one black and the other white, which are continually gnawing them. Another object is soon presented to his view: it is a hive full of bees. He puts himself to eat of their honey, and the pleasure which he finds makes him forget the serpents upon which rest his feet, the rats which are gnawing the branches, and the danger with which he is menaced every instant of being the prey of the dragon which waits for the moment of his fall. His heedlessness and his illusion cease only with his existence. The well is the world full of miseries and dangers; the four serpents are the four humours which form our body, but which, when their equilibrium is broken become so much mortal poison; the two rats, the one black and the other white, are the day and the night whose succession consumes the duration of our life; the dragon is the inevitable end which awaits us; and lastly the honey represents the pleasures of the senses whose treacherous sweetness seduces us and dissuades us from pursuing the right path.

Selections.

A WONDERFUL MEETING.

BY REV. HUGH JOHNSTON.

ON Tuesday afternoon, August 2, one of the most remarkable meetings that ever occurred took place in the large Tabernacle of Old Orchard Camp Ground.

A testimony meeting had been held on Monday afternoon, and many witnesses had given

infallible proofs that the Lord Jesus remains to-day, as in the days of His flesh, the Healer of those who trust in Him. At the close of this meeting a simple announcement was given that Dr. Cullis would on the following afternoon meet any who were suffering from bodily maladies, and desired to put themselves solely in the hands of the Great Physician. Only those who were looking for healing power through faith alone were permitted to enter the Tabernacle. At two o'clock over two hundred had assembled,—a great body of sick and impotent folk, borne down with all manner of diseases: the nervous, the blind, the crippled, the rheumatic, the dyspeptic; diseases acute and spasmodic, diseases chronic and pronounced incurable by the highest medical skill. A strange spell seemed to gather over the company, and each heart was carried back to the every-day work of the Divine Healer, when He went about the cities and villages of Judea and Galilee, preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people.

The meeting opened with prayer, and then Dr. Cullis set forth before the people the privilege of healing through faith. Bodily maladies come in the train of sin, and He who opened blind eyes, unstopped deaf ears, made the lame to walk, the dumb to sing, had still all power in heaven and on earth. Medical skill was for those who had not faith, but for those who had faith in God there was a more excellent way: resort could be had "unto the Lord," not "unto physicians." He then pressed each one to accept the promise in James v. 14, 15: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." This is God's method of curing His people. He then requested that all should unite in special prayer for each person with whom he prayed, "anointing him with oil in the name of the Lord." And thus the work began. The solemnity of the occasion was at times overwhelming. There was a wonderful sense of the presence and power of God. It was in truth, as Mrs. Upham said, "a faith meeting,"—a faith which was indeed "the substance of things hoped for, the evidence of things not seen." The invisible seemed near. Involuntarily each one trod lightly across the floor. A Christian worker, who only came into the place for a moment, said with hushed breath to another, "This is holy ground."

As the work went on, prayers were offered, hymns were sung, and testimonies given. Simple faith in the power of God, solely and directly, was set forth the only means; and, along with this, a single purpose and desire,—the "glory of the Lord" in the restoration of health, and the devotement of all our consecrated energies to His service. The healing power would be according to the faith exercised, for God Himself said, "According to thy faith be it unto thee."

It was an hour of the manifestation of Divine power. Many testified that while prayer was being offered sensation thrilled throughout their frame, and they knew that they were healed. Others received the assurance that the promise would be fulfilled, and though the blessing of perfect restoration tarried, they would wait for it. A poor woman went up walking with crutches, and felt such strength in her limbs that she returned carrying the crutches under her arms. Another, whose hand had lost all power to close, and who had been told by the highest medical skill that she could never shut her hand again, was so marvelously relieved that she was enabled at once to bring fingers and thumb together. The widow of a world-known moral philosopher who had been suffering from great oppression of the chest, now testified to immediate relief, and to great "joy in the Lord." Indeed, all bore witness of the intense desire to yield themselves wholly to the Lord, a living sacrifice of body, soul and spirit; at that the physical blessings, however

great, were as nothing compared with what the mighty Saviour had done for their souls. To those who are skeptical as to faith-healing, the acknowledgment of having received such great spiritual blessing is strong presumptive evidence that in asking the Holy One to heal bodily maladies His children are in the direct line of His commandments and ordinances and promises, or they could not be so blessed and enriched, if praying in opposition to the Divine will. Many who had no outward signs or evidences yet expressed their belief that the prayer of faith was answered, although the healing was for the present incomplete. These delays and hinderings but revealed the lingering unbelief and the need of that fullness of union with Christ which brings fullness of blessing; for now, as of old, He cannot do many of His mighty works, because of our unbelief.

It is due to Dr. Cullis to say that in every word and movement he sought to direct attention not to himself, but to the living Lord, who, he believes, still commissions his servants not only to preach the Gospel, but also to heal the sick. Wearied almost to utter exhaustion in praying with over two hundred sick people, yet he continued the work for hours, seeking ever to purge it of all trust in man, and all dependence on anything other than the Word of God.

At this convention scores and scores of instances of healing by the power of God, in answer to prayer, have been given,—in many cases where medical remedies failed altogether, and medical authorities pronounced them incurable. "Wonderful!" "Wonderful!!" we have said again and again. And yet, is it wonderful? WONDERFUL that he should fulfill his promises? WONDERFUL that our Almighty Jesus has power to heal our bodies? when "Himself took our infirmities, and bare our sicknesses." When it is He who "forgiveth all our iniquities, healeth all our diseases:" when "all things are possible with God;" and "all things are possible to him that believeth.—" (*Times of Refreshing.*)

FOR THE YOUNG.

THE WHIRLPOOL 'ON THE AVON.

"One shall be taken and the other left"

(Luke xvii. 35.)

THE mist of very early morning is slowly rolling away and beneath the first beams of the rising sun we see a lovely landscape. Through the midst of it flows a calm, sluggish river, and nothing breaks the perfect stillness but the splash of a moor-hen in the quiet water, or the clear notes of the skylark as it rises far above the last wreaths of mist, and flies upwards towards the blue vault beyond.

Far away the silence is broken at last. The firm, measured sound of oars is heard, and soon a little boat appears in sight. It contains four lads; two of them are sitting in the stern, steering, the other two, grasping the oars, are driving the little wherry forward at a splendid rate. They are going for a day up the classic Avon, towards Stratford, and, although it is so early, are already some four miles on their journey.

They are approaching a lovely little village called Strensham, where there are two old water-mills, a broad weir, and its set of flood-gates, all adding to the picturesque beauty of the place, for as the water rushes and tumbles through them, it seems like the sound of a fierce foe, charging to the constant roll of its drums.

As they pass the flood-gates, and are fast nearing the locks, admitting them to the upper reaches of the river, they seem for a moment to lose control of the little boat, which is suddenly twisted partly round, as though influenced by some powerful current. Every one starts, but a tug at the rudder and a quick stroke of the oars put all right again. Then comes the anxious question, "What was it?" Yes, what twisted round our little skiff when it was going on so

well? "I can tell you," said the eldest of the four boys; and as the writer of this was in the boat at the time, he will take the liberty of repeating almost word for word the story which followed:—

"Only a few years ago two men were out in a punt on the little stretch of water which we have just passed. I don't know if they were out fishing, or just for the fun of the thing, but the water was very high at the time, all the flood-gates being up, just as two of them are at present, and a fierce current was running from the weir. Presently their boat was overturned, how, I think, was never known, and the two men found themselves suddenly in the water.

"One could swim splendidly, in fact he was noted as one of the very best swimmers in that part of the country; the other could not swim at all. The latter, feeling his helpless condition, struggled to the surface, and in a gurgling voice called out for help. The cry was heard; some men on the bank came to his rescue in another boat, and much exhausted, but still alive, he was pulled out—Saved.

"I have heard that the people coming to the rescue called to the second man, 'John, get into the boat at once.' 'No,' said he, 'my clothes are wet now, I shall have a good swim while I am about it;' and he passed and repassed the boat two or three times, being repeatedly warned to get out at once. At last he was swimming down the stream, past the flood-gates and weir, when suddenly the men in the boat, then some fifty yards away, noticed that he was making no progress, but instead of that he kept turning round and round like a top just before it falls. Every effort was made to reach him, for they saw at once that the water from the weir, meeting the stream from the flood-gates, made a whirlpool, and that their friend John was in it and fast being sucked down. Poor fellow, he struggled manfully for a few moments, but he could not escape from the cruel embrace of the twisting waters, which held down his legs like a leaded rope. Before the boat arrived he gave one despairing cry: 'Tell my wife and children I am gone,' and with it he was sucked down never again to rise—Lost.

"I have no doubt that the spot where our boat was turned round was the place where poor John perished.

"Now notice this, the helpless fellow was saved, and the strong swimmer was lost, and it was because the one asked for help and the other saw no need of it, that the one is still alive and the other gone."

A solemn hush settled down on every one in the boat after hearing this strange story, and I cannot help thinking that some of us thought of the verse, "One shall be taken and the other left."

And it is the same story still. The poor, needy sinner cries out, "God, be merciful to me," and mercy he finds, while the careless and self-righteous are left out of the fold.

Dear young friend, which will be the case with you—taken or left? Jesus calls you; Jesus seeks you; oh, let Him find you to-day, and then, when the Saviour comes to claim His own, you will be taken to be "for ever with the Lord." (*Word and Work*.)

GEORGE BANASTER.

THE SACRIFICE OF SELF TO GOD.

We all admit the reasonableness of presenting to God ourselves and all we have; but we generally fail to realise that a sacrifice, living or dead must pass out of the possession of him who offers it. We are in the habit of offering ourselves to God, and so of proving that we have never really given ourselves to him.

I judge of the Scriptural idea of Holiness chiefly by the cases in which it is said to exist.

The children of Israel brought out of Egypt are told to make themselves holy against a certain day. In preparation for that day, and es-

pecially upon it, they separate themselves from one another, and from everything, and come to present themselves to God.

They are told to remember the Sabbath day to keep it holy, which is explained to mean that it is entirely the Lord's day, and must be entirely devoted to His service.

One particular spot is chosen, and is for centuries to be noted as the holiest place on earth, because no one is to go there but God, and once a year, His representative among men.

Pots and spoons, vestments and cakes, are brought to that spot, and there given up to God's priest for God's service. They are accepted on His behalf, and from that moment belong to God, and are made holy.

The men who are set before us as the holiest, and most blessed, and most useful, in God's word are all "Men of God;" *God's men* in fact.

One Being in the world's history is "*the Holy One*." This is *the One* who was always entirely God's, from his mother's womb.

From all this, I conclude that to be holy is simply to be given up to God, and that a man cannot become holy in any other way than by giving himself up, and not only wishing to become, but becoming wholly the Lord's.

But the angels in their highest adoration call God, "Holy, Holy, Holy." If I were a theologian, I would explain exactly what they mean; but I am not, and I do not know. As my Bible does not tell me, I am satisfied to conclude, from the light I find thrown upon the subject in it, that they mean that God is infinitely separated to Himself from all else. At any rate, I fancy that will be the supreme sentiment of my soul, when I stand before God my Saviour.

Believer in Jesus, what does this blood that has washed away your guilt, say, as it steams from his side for you? Does it not cry, with the voice of God—You are not your own, you are bought with a price?

You can be nothing higher, better than God's—dare you be anything less? You have wished and prayed it. Do it! Give yourself entirely up to God *now*! The moment you do so you will realise—

GOD'S ACCEPTANCE OF THE SACRIFICE.

God has never refused anything offered to Him by one of His children, from a little flower to a man. Yet we continually approach God and profess to make offers to Him, without the slightest expectation of His really *taking from us* what we offer with our lips. From the moment our life becomes holy—becomes God's—we must not only have no wish to exercise any control over it, but we must cease to have any.

It was no business of the offerer of a bullock, in God's sanctuary, to confine its death struggles, or defeat its efforts to escape. The moment it became God's, it was for God, by His agents, to look after it.

A servant may express his desire, entirely, and for life, to belong to his master; but if he really gives himself up, if his ear be nailed to the doorpost, it is thenceforth for the master *alone* to determine to what extent, or for what time, he shall be his.

From the very nature of it, there cannot be giving, unless the gift passes out of the power of one into the power of another.

My blessed Saviour, if I give myself to Thee, wilt Thou really "seize my whole frame into Thy hand," and keep me? Thou hast said, "Him that cometh unto me I will in no wise cast out." I come. Thou dost receive me. It is enough.

Here, in the world, I must run the risks of temptation and trial, but I am Thine, all Thine, and the risk is all Thine.

To be preserved blameless before Thee, the means Thou hast appointed must be used by me; but Thou wilt see to my using them, I know, for—

GOD WILL BE GLORIFIED IN WHAT IS HIS.

(*The War Cry*.)

Miscellany.

—Mrs. Booth, in the War Cry:

You, who are pining after happiness, do you see the wrong way you are going about it, and how Satan is misleading you, in leading you to be always seeking after this as an end? Begin to seek the glory of God and the good of everybody about you, and you will very soon find happiness. This is God's way, and He has made things so, that we can only be happy in that way. You must, however, beware of Satan's devices on the other hand. He gets many a sincere soul into a snare before he is aware of it. We will suppose that the Spirit of God suggests to you a scheme by which you can help the interests of Christ's own kingdom, and do more for souls than in any other way. If you are honest and true you will immediately decide upon it. You will not wait to argue it, or parley with flesh and blood; but as soon as you are satisfied that this is the one thing, and that God wants you to do it, you will pledge yourself to the doing of it. Ah! but, perhaps, before that purpose, conceived of the Holy Ghost, is ripe for action, the accuser of the brethren comes in and suggests a second motive, and tries to get you from your purpose.

I believe many a grand and glorious purpose for God has been abandoned on this ground. Satan has come in and said, "Yes, it will make you popular or a hero, perhaps, or make you a martyr," as the case may be. Now, what are you to do? Give up the scheme or the duty, because he comes in with a second motive?

No, you are not to be ignorant of His devices, but you are to turn round and face your antagonist. Open your heart to the light of the Holy Spirit, and bottom the accusation. Go to God in prayer, and lay it before Him, saying, "Now, Lord, I am willing to have this examined; is this accusation true, or is it of the Devil? Thou knowest what motives led me to this decision. Thou knowest why I embrace it. Now, Lord, let in Thy light. I am willing to abandon it if Thou wilt. I do not want to seek myself. Show me if there be any truth in this accusation," and if there be not, the Holy Spirit will flood your soul with light and lift up a standard against the adversary, and he will run, and leave you on higher vantage ground than you ever occupied before, for that temptation will be exploded for ever. Don't let Satan cheat you out of what you know the Holy Spirit has wrought in you.

Remember, that to deny the work of the Spirit in you is to dishonour and bring grievous reproach upon Him. Remember that you cannot cast a reflection upon what He did in you last week without darkening your soul and grieving Him, and, perhaps, driving Him away. Give to Him the glory, and face the old adversary, and hold to your original purpose. You must mind him on both sides, for if he cannot entrap your feet on one side he will try on the other, especially you who are only beginning to walk the sea of difficulty and storm. Look out! and do not be driven back, and hindered from following the leadings of the Spirit from fear of this, or from fear of that. Go straight up to the throne, and God will give you light.

Remember, he that is testifying of *himself*, seeking to establish *himself*, and to exalt *himself*, shall fail; but he that seeketh His glory that sent him the same is true, and no unrighteousness is in him. If you seek your own will or your own glory, God will prove you false; but if you will seek His, you shall know that, and there is no unrighteousness in you, in that respect, at any rate. Go down before the Lord when Satan assails you, and try the Spirit, and don't let Satan drive you off by false and groundless accusations as he has done with many a child of God.

—THE following is extracted from a Notice of Mr. J. Cook's Lectures in the United Kingdom which has appeared:

Mr. Cook gave five lectures in Edinburgh

during eight consecutive days, and the audiences crowded all available room in the largest halls, and grew in enthusiastic interest to the last. Charles Dickens said that a Boston audience was next in merit to an Edinburgh assembly; and this he considered high praise of Boston, because, in his opinion, an Edinburgh audience was perfect. It was a severe test of Mr. Cook, even after his 150 lectures in Boston, to give five lectures within a few days in Edinburgh; but the success there was extraordinary. The subjects were high and difficult though timely, such as "Does Death End All?" "The Decline of Rationalism among Experts," "God in Conscience," "Is Christianity Credible in its Doctrines of the New Birth and the Atonement?" At Free St. George's, formerly the Rev. Dr. Candlish's Church, and now the Rev. Dr. Whyte's, when Mr. Cook preached on Sunday, Nov. 30th, on "Secret Prayer," the building was crowded to repletion, and it was necessary to admit the regular congregation to its place by tickets, half-an-hour before the service began. The Lord Provost presided at one Lecture, and at others Prof. Calderwood and Principal Rainy, and on the platform were such distinguished men as Principal Cairns, Prof. Blackie, Rev. Dr. Ker, Prof. Simpson, Prof. Blaikie, Sheriff Campbell, Mr. Taylor Innes, Rev. Dr. Hanna, and Rev. Sir Henry Moncrieff. Great numbers of ministers of all denominations were present. The students of Edinburgh University, and of the Theological Colleges of the city, had a special section of the Free Assembly Hall assigned to them on the occasion of the delivery of the lecture on Conscience. Principal Rainy, of the Free Church, New Theological College, Edinburgh, says in a published letter:—"The lecture of Mr. Cook on 'God in Conscience' was delivered in the Free Assembly Hall in Edinburgh, to an immense audience and was in the highest degree instructive and impressive." On Sunday evening, Nov. 28th, although the weather was wet and inclement, an audience of at least 2,500 men filled the great auditorium of the United Presbyterian Hall, Castle Terrace, at the lecture on the New Birth and the Atonement. Many hundreds applied for tickets and failed to obtain them for want of room. A prominent minister says, "I do not remember to have seen such a gathering of Edinburgh men, except when Mr. Gladstone addressed the monster meeting in the Corn Exchange. And even Mr. Gladstone did not hold the massive and manly audience more spell-bound than did Mr. Cook."

UNITY is not uniformity. Look at nature; what an admirable whole! And yet there is not a tree, a plant, a flower—what do I say?—not a leaf, exactly like another. Out of the infinite variety God constructs a perfect and living unity. Why should not the law of nature be the law of humanity? Why should not the voice of each creature have its place in the chorus of praise which the earth chants to the Lord? By the side of this fruitful harmony what is the sterile monotony of a single note? The unity which I believe in is the universal church, which embraces all faithful souls. Whoever loves: Christ is my brother—(From the French).

THE man who turns away from the offers of divine mercy held out by the Gospel of Jesus Christ, has no assured ground for hope remaining. He rejects the only Name given under heaven and among men whereby we must be saved. For other foundation can no man lay than that is laid, which is Jesus Christ.

TELEGRAPHIC NEWS.

Tunis, September 29th: The Arabs have twice defeated the troops of the Bey, and captured their artillery.

London, 30th: Riots which were occasioned by process-serving have occurred at Roscrea, Mohill, Clare, and elsewhere in Ireland. At New Pallas yesterday a barrel of gunpowder was placed against a landlord's house, and exploded, partially wrecking the place.—Advices from the Transvaal state that the Boer jury in the trial of the Boers charged with the murder of Mr. Barbour have returned a verdict of not guilty.—All arrivals from India will be subjected to the same quarantine in Egypt as arrivals from Aden.

October, 1st: A hitch has taken place in the negotiations respecting the Anglo-French Commercial Treaty. The English delegates are returning to London from Paris in order to confer with the Government.—The *Times* of to-day publishes a paragraph in reference to the negotiations, stating that the question of duties on woollens and cottons presents insuperable difficulties for the present.—Advices from Ireland state that Father Sheehy and others, who a few days since were released from imprisonment, are again denouncing the Government in their speeches, Father Sheehy being especially violent in his language.—The Cotton-spinners Committee, who are trying to organize another week's stoppage of mills, have again postponed their decision for a week owing to conflicting opinions.—The Liverpool ring have concluded their operations and have met their engagements.—Advices from the Transvaal state that the Volksraad has adjourned until Monday next, the Convention being referred to a Committee.—Sir Evelyn Wood has been invested with full powers.

Aden, 1st: There have only been five cholera cases here this week, and no cases last Tuesday morning.

Tunis, 1st: The advance of the French on Kairouan is momentarily expected.

St. Petersburg 2nd: The *Journal de Saint Petersburg* publishes an article respecting the concentration of Russian forces at Askabad, and states that the occupation of the Passes beyond will be the natural result and a necessity for the guarantee of Russia's safety along the Turcoman steppes.

London, 3rd: The negotiations with France for a new Treaty of Commerce have been adjourned until the 24th October. Contradictory reports generally confirm the paragraph published in the *Times* of Saturday last respecting the hitch in the negotiations.

Athens, 3rd: Disputes between the Turkish and Greek authorities have arisen on the Thessalian frontier and the Turks are obstructing the occupation of Thessaly by the Greeks.

Constantinople, 3rd: The Sultan, without consulting his Ministry, has sent a special mission to Egypt to enquire into the late crisis, and to participate in the negotiations between Egypt and the Great Powers.

St. Petersburg, 3rd: The Russian Press state that the Shah of Persia will visit Russia in April next, but will not go elsewhere.

Tunis, 3rd: The Arabs have destroyed the railway station at Ouedzergha and have massacred the officials.

London, 4th: Sir Stafford Northcote, speaking at Hull yesterday, vigorously attacked the policy of the Government and said that rigorous measures were necessary to enforce respect for the law in Ireland and to prevent the Land League from nullifying the Land Act.—Major-General Havelock. Allan is seriously ill, and is suffering from mental derangement.

Constantinople, 4th: The Sultan has explained to the British Ambassador that the mission he has sent to Egypt is merely a friendly one to the Khedive.

London, 5th: Latest advices from the Transvaal state that the Committee to which the Convention was referred have sent in their report to the Volksraad, which is now discussing the matter with closed doors.—Sir Stafford Northcote, speaking yesterday at Beverley, said that the Conservative party would support the re-adjustment of burdens on land in Ireland and compensation for improvements made by tenants. In the course of his speech Sir Stafford attacked the financial policy of the Government.—Mr. Horace Walpole has been appointed Financial

Secretary to the India Office.—OBITUARY.—General David Pott, C. B., Bengal S. C.

Cairo, 5th: An assembly of Egyptian notables has been convoked for the 23rd of December. The assembly will not discuss any questions concerning the foreign obligations of Egypt.

Durban, 5th: In pursuance of an order by the Volksraad, the Boer Government have telegraphed to the British Government that the Convention is contrary to the terms of the Sand River Treaty, and strongly protesting against several of the clauses. They request that the Convention be modified.

Tunis, 5th: General Saussier has ordered the occupation of the ports in Tunis by the French.

London, 6th: OBITUARY.—Sir John Burgess Karslake.

PASSENGERS SAILED.

Per *Str Singapore*, October 1:

For Genoa.—Brig Surg F W Moore, Rev Francis Heyl, Mr Verriores, Miss Verriores, Mr W C D Collins, Mr D G Angelo, Miss Vausittart, Mr B Prescott, and Mrs Prescott, and 1 child and 1 servant.

For Port Said.—Mr Nicholas Kavadias.

For Suez.—Dr Mantey, Mrs Elina N Dimitrieu and one child, Capt Chitty's servants and 37 deck passengers.

Per *P and O Str Mongolia*, 6:

For Southampton.—Mr H H Cook, Mr C Davison, and Mr Gawthorne.

For Brindisi.—Mr R Lyddaker, Mrs Heyman, The Earl of Airlie, Mrs Pringle, Major R Hennell, Major D C Pedder, and Mr B Bloome.

For Venice.—Col P D Henderson.

For Malta.—Col W Macdonald.

For Suez.—Mr E Trelawny, Mr Dymes, and Mr Tod hunter.

PASSENGERS ARRIVED.

Per *P and O Str Indus*; 2:

From Southampton.—Major-General Schneider, Mr and Mrs Winton, and child, Mr H S and Miss Thomas, Mrs F C Caldecot and child, Rev T Scott, Mr M Birkbeck, Mr and Mrs W G Evans, Mrs Gordon, Two Misses Race, Mr A Smith and 2 infants, Mr C A B Beattie, Mr J Aldred, Mr T Naylor, Mr F S P Lely, and Mr C Sadler.

From Brindisi.—Col O E Bates, Mr Hills, Mr W H Dobbie, Mr C Macaulay, Lieut-Col Lindsay, Mr H B Harrington, Mr E A Gillon, Mr John Flemington, Mr and Mrs Kimber, Mr Wickes, Lieut H M Prior, Major E Swetenham, Miss E F Swetenham, Lieut-Col Caldecott, Major Foord, Major C D Baynes, Mr Mirza Feroz Hasam, Capt Rivett-Carnac, Capt A Stiffe, Major H S Jarrett, Mr George Bergeman, Major Coddington, Col Sir W Baker Russell, Col J F Teunant, Mr A McClure, Mr Thos Beniston, Mr Duyet, Mr Goodwin, and Mr Rixon.

From Venice.—Mr J Monckton, Depy Surg-Genl H W Rean, Miss Wood, Mr A Borradaile, Mr T B C Fisher, Mr Urrahman, and Mr Arathoon.

Domestic Occurrences.

BIRTHS.

HARD—Aug 21st, at Buffalo, N Y United States' the wife of the Rev C P Hard of a son.

JOHNSTON—Sept 23rd at Ratnagiri the wife of J L Johnston, Esq Bombay Civil service, of a son.

BOWSER—Sept 29th, at Roorkee, N W P the wife of the Rev W Bowser, of a boy.

MARRIAGE.

PADMANJI—DESAI—on the 6th October 1881, at the Ambroli Church, by the Rev. Daanjibhai Naoroji, Baba Padmanji, to Felicia A. Desai.

DEATH.

JUDD—Sept 27th, at Kurrachee, of typhoid fever, Harriet Mabel (Tiney), the eldest daughter of the late Lieut George Judd, R A and Assistant Commissary, Bombay Ordnance, aged 16 years.

"BOMBAY GUARDIAN."

Subscriptions received from 1st to 8th

October 1881.

W. Euington, 15th October 1881, Re. 1; Miss Fern, 31st October 1881, Annas 8; Mrs. Briggs, 31st December 1881, Rs. 3; General John Field, 20th November 1881, Rs. 13-9; H. M. King, in part payment, Re. 1; Mr. Sutton, 1st August 1882, Rs. 6; Y. M. C. A. Coffee Rooms, for 3 copies, 30th September 1882, Rs. 18; Miss E. T. Bernards, 15th April 1882, Rs. 7-10.

Correction in last week's acknowledgment. For Mr. W. R. James, 31st March "1881" read "1882."

IMPORTANT New Advertisements.

METHODIST BOOK CONCERN.

42 Meadow Street, Bombay.

The following periodicals and any others not in this list will be ordered from America and England.

	Rs.	A.
Christian Advocate	8	12
Northwestern Christian Advocate ...	8	12
Western Christian Advocate ...	8	12
Christian Standard—Rev. J. S. Inskip, Editor	8	0
Zion's Herald	8	0
Quarterly Review	7	4
Advocate of Holiness—Rev. Wm. McDonald, Editor	3	0
Guide to Holiness	3	0
Divine Life Dr. Asa Mahan, Editor ...	3	0
Chautauquan	3	4
S. S. School Periodicals and other Requisites.		
S. S. Journal	2	4
S. S. Advocate	1	0
Picture Lesson paper	0	10
Leaf Cluster	1	4
The Study	1	4
Birean Quarterly	0	12
S. S. Times—Weekly	7	0
Youth's Companion—Weekly	6	0
Wide Awake—Weekly	6	0
Lesson Comomentary	2	8
Birean Question Leaves, Bound in book		
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The batteries last a life time.

We beg to notify all our old customers that we have just received a fresh supply of the above batteries and are prepared to supply orders.

We have been obliged to slightly increase the old price of the battery to meet extra charges levied upon us by the American proprietors.

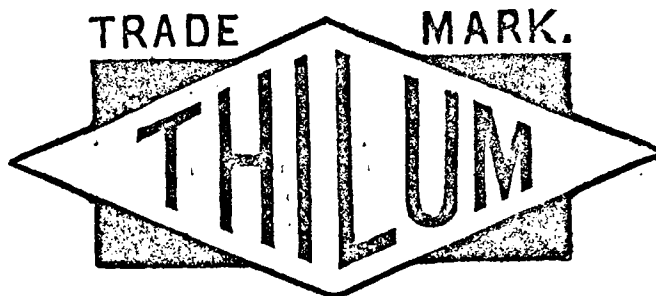
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For 2 years I suffered severely from Rheumatism and tried every remedy that came in my way that was said to be good for this disease, but grew worse instead of better until November 1879, when Paralysis supervened and I completely lost the use of both of my legs from the knees downwards.

In March 1880, while still in this helpless state, a gentleman friend recommended me to use your "Thilum" and gave me some from the application of which I found such marked benefit that I procured more, and in September following was able to walk for the first time for nearly a year.

I am continuing to use "Thilum" and can now walk about freely without the aid of a stick, and am getting flesh on my legs which a few months ago were mere skin and bone.

DHANJEE NANSEY.
KHOJAH BAZAAR, Bombay, 7th May, 1881.

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References given and required.

ROTHER HOUSE SCHOOL

Examination, July, 1880.

GENERAL REPORT

I have made a thorough examination of this School, and the results are highly satisfactory. The Papers on the whole were very well worked. Some: Scripture, English Grammar, Arithmetic, and Senior French were above the average in quality, and reflect great credit upon the Misses Barton.

The Pupils take great interest in their work and are very intelligent. The School-room and arrangements are excellent.

T. H. HARRISON, M.C.P.

Examiner.

THE Bombay Young Men's Christian Association.

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REV. R. JEFFREY. } Honorary Secretaries
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Bombay, January, 1879.

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s. s. "Britannia"	R. Hutchison.	3500.	700.	30th Nov. "
s. s. "Hispania"	J. Laird.	3500.	700.	15th Dec. "
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s. s. "Elysia"	J. Harris.	2700.	600.	29th October 1881.
s. s. "India"	J. Jamieson.	2500.	500.	12th Nov. "
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s. s. "Wistow Hall"	T. Collins.	2700.	400.	21st " "
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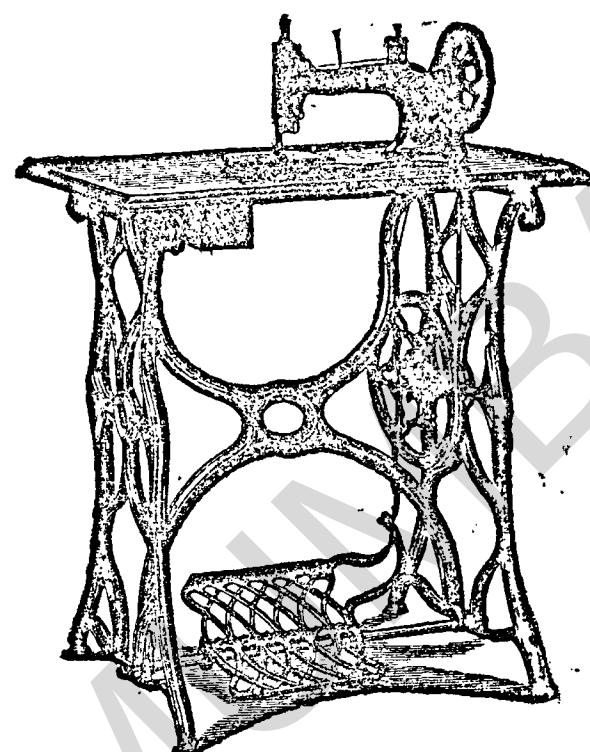
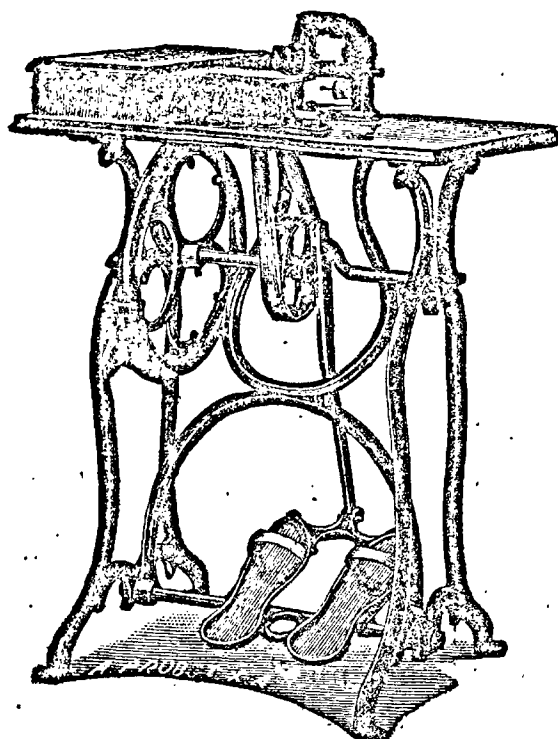
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